

A letter of a

younge gentylman named may-
ster Ger. men Gardynare,
wryten to a frend of his,
wherin men may se the
demeanour & heresy
of Iohn Fryth
late burned / &
also the dy-
spycyōs
& rea-
sonyng by
pon the same, had
betwene the same may-
ster. Ger. men and hym.



Be it I doute not
 ye do from tyme to
 tyme vnderstāde,
 suche newes as be
 here occurāt, par
 tely by the comen
 rumour and fame,
 partely by the letters of your other
 frendes and olde acquayntaunce in
 these parties, mych soner than I can
 by any certayne messenger aduertise
 you of the same. yet seynge that for
 correspondēce vnto your goodnes
 here tofore shewed towarde me in
 most gentle sorte, ye haue euer requy
 red of me kynde remembraūce onely
 therof, and declaracyon of my desyre
 to accomplyshe in some parte my du
 ty, by often wrytyng vnto you, shew
 ynge howe thankfully (what so euer
 they were) ye wolde accepte my let
 ters : I haue thought yt my parte to
 folowe herein your pleasour, and to
 trouble you alwaye wyth redyng my

crude letters, though none other mat-
ter were conteyned in theym, than ye
hadde bothe harde and rede ete that
myne could come vnto your handes.

wherfoze hauynge suche occasyon
and argument of wytyng offred vnto
me, as wherof neyther the comen
fame can repozte all the trouthe, and
whyche is so tedpouse as fewe men
wolde accomber theyr famyllyare let-
ters wythall / beyng neuerthelesse
suche as you for your deuocyon to
ch:ysten religyon be most desyrouse
to knowe: I haue moste gladly em-
braced the same, trustynge by the con-
tentis of these, to requyte in some pte
the importunytie of myn ydle letters
wyrtten to you befoze.

ye haue herde howe Iohn Fyth
sometyme scolre in that colledge whe-
rof ye were after his departynge mas-
ter, was afterwarde amonges other
at Orenford found besye in settynge
abrode these hersyes, whyche lately
spronge

sponge in Almayne, by the helpe of
suche folke be spred abroad into sund-
rye partes of christendome, tending
to nothyng elles, but to the dysso-
on and rentyng a sundre of Chyistes
mystycall bodye his chyche, the pul-
lyng downe of all power, and vtter
subuersyon of all comen welthes.

And he beyng therfore for his amede-
ment punyshed, of obstynatie fledde
ouer the sees vnto the fathers of that
relygion / where in the company of
wyllyam Tyndale, George Joy, (at
whose name I am sure ye sygh, seing
your self to haue ben so deluded with
the hope whych he ones ye conceyued
of hym) and other heretykes: he pro-
fytred so myche within a whyle in vn-
graciouse vnshamefast boldnes, that
beyng not myche aboue the age of
xxiii. yeres, he arrogant folle nothyng
doutyng the iudgement of the hole
worlde, toke vpon hym to teache the
hole chyche of Chyste, reuokynge

vs from our errour (as he calleth yt)
of purgatorie, wherin we haue thys
xv. hundred yeres cōtynued / willyng
vs to truste herein the spyrte whych
nowe in the ende of the worlde, god
hath raysed in his yonge breite to re-
buke the worlde, of theyr longe ho-
rreble errour and destable blyndenes,
wherein so many hundred yeres all
men haue abyden, saue onely a small
choysey number of blessed babes,
whom it hath pleased god to instruct
and teache pryuely in theyr eares the
trouthe of hys gospell from tyme to
tyme / whych & pore chyldren (feryng
by all lykelyhode to be beten yf they
tolde any tales oute of the scole) kept
close amonge theym selfe, and lyke
good dyspensatours layed vp theyre
treasoure surely and secretely for lo-
synge or stelynge awaye, tyll theyre
mayster retourne.

Thys yonge apostle sent from the
deuell to sowe coole among the come
of Chyyst

till.

of Chyſte ſerunge no ſuche ſucceſſe or
effecte of all his payne and trauaile
taken in wytyng and ſettyng forth
that his holſome worke as he loked
for / wyllyng in no wyſe that by any
his negligence or ſlouth, ꝑ bretherne
myghte impute vnto hym the myſ-
kyng of theyꝝ purpoſe: toke vppon
hym to come agayne in to England,
& preſently to ayde, aſſyſte, couſaile,
and comforte the bretherne of hys
guyld here, to ſtande ſtyffe in theyꝝ
obſtynacye / wherof lyke a perſon Doc-
tour he hath gyuen the example hym
ſelfe / perſyſtyng ſo longe obſtynate,
till he hath brought hys fylthy car-
kace to the temporal fyre, and his ſelf
wretched ſoule to ꝑ fyre euerlaſtyng,
as ye ſhall moꝝe playnely perceyue
here after.

For after that he was taken and
pyſoned in the towre, notwithſtan-
dyng the daunger of hys lyfe, wyth
the wrothe of god and all good men,

A.iiii.

which

whych he had all redy purchasid by
hys shamefull arrogance and abho-
minable heresye declared in his fore-
sayd booke: yet (so god of his goodnes
blyndeth þe enemyes of his doctrine)
the shamelesse heretyke so declared
hym self there, as neyther good man
nor almost euyl, coulde wythout ab-
horryng and detestynge his wycked-
nesse here hym named / for so mych as
butterynge hys malyce there agaynst
god and the doctryne of his chyche
ferther then he had done before, let-
tyng passe all other heresyas as vn-
worthy to be treated by suche an a-
postell, and leuyng them for other
not so hyghly after his owne opynio-
enspyred with theyr newe holy goste
as hym selfe: he set vpon the blessed
body of our lord in the sacrament of
thaulter, denyenge it to be there pre-
sentiely, and affermyng the worshyp
therof to be ydolatrye. We thynke
If hereat your ioyntes tremble, your
eyes

eyes stare, your heates stert vp, and
all the behauiour of your body alter,
abhorrynge these deuelyshe wordes
of thys cursed wretche. But who can
let the deuyll to be lyke hym selfe.

After that this goodly apostle had
wryten this holsome boke, and sente
it out alreedy amonges his bʒethern:
there came vnto hym a leter frome
Tyndale warden of theyʒ guyld, ex-
hortyng hym not to medle yet with
the blessed sacrament, no: no hygh
matters passyng (as he clalleth them)
the comen capacityte/ but wylled hym
to crepe lowe by the grounde, and fo-
low mekenes (fo: he knewe well the
pouge mannys arrogauce neded y
counsaile) how be it gyyng hym
mych deuelyshe counsaile wythall/
and amonges all other, that yf the
bysshoppes wolde fall at a composy-
cyon and be content to suffre the new
testament of hys poysoned translacio
to be solde, then Frith shuld promyse

A.v. fo:

for them bothe to wyte no more/and
els they wold not spare to wyte styl

I trowe the olde apostles had ne-
uer the wytte whych these new haue,
to put the prechynge of goddes word
in compromys, tyll a ferther layfoure
and a more aduantage.

How be it he wylleth in the meane
season, to graunte the bylyfe in the
blessed sacrament as indyfferent/but
in no wyse to confesse it for a necessa-
ry artycle of the fayth.

Thys counsaile not to medle in hygh
maters. came to late/ for thys letter
came after that Frythes booke was
abrode. But thys last counsaile to af-
ferme that a man myght chose, whi-
ther he wolde byleue the body of our
lord to be there or not, so that in ney-
ther case he worshypped it, y^e caytyfe
folowed so long tyll he broughte his
owne body into asshes, & his soule
to hell/notwythstandynge the great
paynes taken with hym, & gentylnes
shewed

He wed vnto hym for his amēdemēt.

The fole was so gloriouse that when he had nothyng to say for his opinion: yet wolde he not reuoke it, for losynge the glory and renoume which he had ones purchased among his bretherne / but then euer fledde to this refuge, that his conscience was not satisfyed. And yf you be desyrous to haue his facyon & maner playnely declared vnto you, no man that hath sene it can declare it better then saint Athanasē doth in y Arrians sayeng.

In theyr oppnyons they be dyuers and variable, eyn as the bestes that be called Chamelēōtes chañge theyr colour. When they be reprovēd they be ashamed / When they be questioned With, they stycke and stagger / and after they take to them Unshamefastnesse, & pretende excuses: But than yf any man cōfute and reprove them in those excuses to: they stude tyll they

Anast. in
decretis
Nicene sy
nodi aduer
sus Euse.

they haue found out thynges that be
not / and accordynge as it is wyrtten
they deuyse vayne thynges, for this
cause onely that they may perspyce &
stande styll in theyr myppete. And so
dorynge, they do nothyng elsse but
openly declare that they lacke reason
& folow the peruersyte of þe Jewes.

To shewe you all þe meanes vused
for hys reconcylyacyon, by the lordes
and other of the kynges most hono-
rable counsaile bothe spyrytuall and
temporall, it were very longe. And of
some parte therof ye shalbe (I dowte
not) enformed by other. But wherby
ye maye suffycientely perceyue hys
obstynacye and arrogauce, and how
lytell he was able, for all the boote
made of hys lernynge, to say agaynst
the trouthe, I shall wyte and declare
vnto you.

His lernynge (to save the trouthe
for his age) was to be praysed, yf hys
arrogauce had not made hym esteeme
it moze

btll.

it more euerthē it was. I meane his
lernynge in the tongues and other
humanite/fo: in any thyng els (what
so euer he hath kepte in store) suerly
he hath vttered none. Fo: his wo:kes
of herespes, be but Luther, 3wingli⁹,
Hwyskyn, and suche other, translate
out of latyne into englyshe. And in
his cōmunicaciō how lytle he shewed
by his answers made to my lo:de my
mayster bothe presently, and by mes-
sage, ye shal easely perceyue & iudge.

My lo:de my mayster (besydes p
gryefe that any man sholde wylfully
of maltpouse arrogauce cast away
hym selfe bothe body and soule) be-
crynge a specyall loue and affeccyon
toward thys yong man, bycause that
ones he was hys scoler, sent fo: hym
vnto hys howse, and there beganne
to entre cōmunicaciō with hym here-
uppon/thynkynge surely, that yf the
deuyll had not all togyther possessed
hym, p wo:des of our sauyour Crysste
so ma

so manyfest, the sentence of all lerned
men before Berengari⁹ & wicliffe, as
well catholyke as heretykes, the con-
sent of Chyestes vniuersall chyrche
from his blessed passyō vnto this day
shulde haue conuerted hym from his
arrogaunt and malycyouse pryde.

But he hauyng ones alledged vpon
a certayne poynte, this place of
Esaye. Et acceperūt de manu domi-
ni duplicia, vnderstandynge therun-
to for his purpose, premia/ and ther-
uppon y boke shewed, wherein folow-
ed, pro omnib⁹ peccatis suis: beyng
confounded, wolde no more dyspute
of any thyng/ but sayde, excepte my
lorde were touched wyth the same spi-
ryte wherewyth all he was hym self,
yt shulde not auayle to dyspute wyth
hym. wherunto my lorde answered,
yf I shuld saye lykewyse to you, and
euery man to other: then shulde no
man labour to brynge in agayn him,
that ones were out of the ryght way.

For

For he shulde thynke with hym selfe. this man is moued wyth an other spyrte than I am, therfore I shuld lese my labour. wherfore sayde he leue this founde perswasyon, & whan ye haue sayd what ye can for your part, heare what I cañ answere therunto & say for y^e tother: yf your cause be the better/ why shulde ye not thynke to wyne me?

All this was not ynough to incorage hym to dyspute of y^e mater any more, but wythout any profe, requyred his spyrte to be admitted and folowed/ no: my lorde coulde haue any other answere of hym.

yet after this, consyderynge by all lykelyhode that yf he dyd answere nothyng, indifferēt men must thinke. he coulde answere nothyng: the glouose sole asseymed (se the banytie of arrogaunce) that all the olde doctours of the chy:che were of his oppnyon and professed, that yf the con-
trary

trarye oppynyon were shewed vnto hym, playnely declated by any doctors of the chy:che, he wolde know ledge yt for a trouth/ but yet none article of the fayth. For that Tyndale (whose counsaile as myche as came not to late he folowed) dyd in any wyse forbide hym, wyllynge hym not to bynde the consciences of the people (what a knauyshe kynde of flatteryng was this, as though yt laye in hym to bynde and losen) to byleue yt as necessary, but to leue vnto theyre owne iudgemētes, to take yt as them lyfte for a whyle.

The man entendeth whan he can spy a tyme, to wryte agaynst yt/ and therfore wolde be loth this yonge doctor shulde haue done any thyng in derogacyon of his worke, whome he estymed more than all the old foolles of his secte/ and had thought (yf god had not preuented hym) to haue lefte hym as heyre of his heresies, to
perfyte al

fr.

perfyte all whych he had begonne, as appereth by Tyndales letter sent vnto Fryth beyng in the towre.

But to retourne to the mater. All good men vnderstandynge this promes of his to folowe thauthoryte of the catholyque doctours, reioysed exceedingly. For they hoped he hadde ment good fayth / where as he dyd yt onely for a brage to get hym an oppynyon and estymacyon amonge the rude vnlearned, and a gloire amonge his brethern. Other me thought hym wonne, when he wolde in any parte abandon his owne wyt, and lene to authoryte.

Above all other my lorde reioysed, as to whome yt semed, that his scoles whome for his wyt he loued euer very hartely, hadde rysen from deth to lyfe, trustynge that he hadde left his arrogauce and yelded hym selfe to reason / and therfore beganne very dyligently and earnestly to labour in
B takynge

akynge' awaye suche causes as mo-
ued hym to doubt therin. And by-
cause yt wold not synke into his hed,
that the naturall bodye of our lord
could be in two places at ones, more
than any othermannys bodye: my
lord answered vnto him, that in this
bodie be gotten and brought forth a-
gaynste the lawes of nature, nature
was not so mych to be regarded, shew-
yng hym also, that contrarve to the
lawes of nature, he rose from deth,
and thowgh the stone, wythoute
eether brekynge yt or cushynge hys
bodie. And yt is as moche agaynste
nature to haue .ii. bodies in one com-
passe at ones wythout thone geuyng
place to thother, as that one bodye
shulde at one tyme be hole in two pla-
ces, whych our sauour dyd not one-
ly at that tyme, but also afterwarde
commynge thowgh y doze fast shyt,
wythoute brekynge the doze or hur-
tyng his bodye / whych hauynge
ones

t.

ones by deth ouercomē deth, cold no more be hurte of no creature.

To this he answered accordynge to Tyndales counsaile, that yt was a phrase of scripture, to saye he came in the gates beyngē shyt, in stede of, he came in late after that the gates were shyte/ and so knocked and had the gates opened.

And to the tother place of rysyng thorough the stone, he sayd y^e Angell lefte by the stone, & so our lorde rose.

Jhesu how relygyously these men handle the scripture, whyche pratel nothyngē ellys put scripture: when the gospell was layed agaynst hym; where the women comynge to the tombe after hys resurreccyō, doubted how they myghte attayne vnto hys body for the stone whych couered his graue/and deuyfled who shuld helpe them to remoue it / and streyght lokynge towarde it agayne, sawe the stone remoued, and thangel at the

B.ii.

tombe

tombe: to þ he answered, why myght
not the women cast these doubttes by
the waye as they came, as well as
when they were there. Se you not þ
excedynge obstynacye of hym, who so
longe as he coulde haue any thyng
to deuise for an answer (were it ne-
uer so false and folysh as this was)
yet wolde not shewe hymselfe confo-
rtable in any wyse/ but wolde rather
saye any thyng what so euer it were,
then eyther cōfesse the trowth or hold
his peace.

Agaynste his deuise that thangel
lyfted vp the stone, þ our lo. d myght
at his ease come forth, my lo. d shewed
vnto hym saynt Austayn, sayeng ex-
pressely, He went forth the graue be-
ynge styll close. what wolde he re-
quyre more playne, who professed to
knowlege for trowth what so euer
were playnely wyten of any doctour
of the chyche in thys mater. yet it
toke no place with him as playne as
this

this place of saynt Austayne is.

Saynt Hierom also amonge his answers to Hedibia, declareth thys place sayenge thus.

Let vs not thynke that thangel ,,
came to open the graue for our lo:de ,,
when he sholde rylse, and to urne ouer ,,
the stone. But after that our lo:de ,,
had rylsen at suche howre as pleased ,,
hym, and is knowen to no man, to ,,
declare what was done, and to haue ,,
shewed by tournynge ouer the stone, ,,
that the tombe was empty &c. ,,

what is playne yf thys declareth
not playnely, that y angell remoued
the stone after that oure lo:de was
rysen?

And wher as the pharyse wolde
not admytte, that y body of our lo:de
myghte be receyued of a synner and
enter into hym: he shewed hym saint
Austayne, sayenge that our sauyour
gaue Judas the pryce of our redemp
tyon. And also an other, where he

B.iii. sayth

sayth: he gaue the same to Judas
which he gaue to hys other apostles/
so that his noughtyness in nothyng
altered that whyche was receyued of
hym.

After that Fryth had glosed the
fyrste place with a glose of his owne,
sayenge that saynte Austayne there
called the mystery by y name of that
whyche it represented: to remoue a-
way all doubt therin, & shew playnly
that how so euer it appered to our
carnall eyes and our other bodyly
sences, yet i dede there were nothyng
ellys but the very body and bloude
of our lorde, my lorde shewed hym an
homelye wyrtten by saynte Chryso-
stome, of that mater/wherin among
many other thynges spoken wyth
great reuerence of the moste blessed
sacrament, he sayth thus.

Is it brede that thou seeste, or is it
wyne, or doth it passe thorough the as
other meates do? God fordyd: Loke
thou

thou thynke not so. For lyke as yf
Waxe brought vnto the fyre melte in
to it, none of tholde substance remainy-
neth, nor nothyng is therby encrea-
sed: so thynke the thynges semynge
to be there, consumed wth the pre-
sence of hys body.

And a lytell after he sayeth: Sup-
pose the bloude of our saluacion to
flowe out of his godly and vndefy-
led syde / and so approchynge, receyue
it wth pure lippes.

When Fryth saue this Homilie (as
shameles as he was in answerynge)
he founde nothyng to answer here
vnto. But yet reteynynge styll his
hygh lokes / and lyke one who were
consulted rather lyke a censour & cor-
rectour of the catholyque doctours,
than taughte by them to knowe hys
folye in respecte of this, dysprysynge
thoother places whych were alledged
vnto hym, sayeng as fo: thoother, that

B iiii. they

they were lytle to the purpose, but I
hadde pyth / repetyng ofte, this hath
pyth, and desyred my lo:de that he
wolde delyuer hym that parte of the
homylie in wytyng, whyche incon-
tynently was delyuered. For my lo: d
had commaunded yt to be wyte out
before for the nones / and so departed
in very good hope, whyche neuerthe-
lesse came to none effect. For the next
daye my lo:de repayyng agayn vn-
to hym, in hope to acomplyshe that
whyche he had begonne, founde hym
all an other man than he lefte hym,
clene fallē to his old arrogauce of his
new spyte / so that demaundyng of
him, how he lyked this Homylie, and
whether there were any thyng elles
wherin he were not yet satysfied, he
coude gette none other answere of
Frith, but that he had slepte lytle af-
ter theyr laste communycacyn. And
when he was asked why so: he sayde
he had occupied hym self in prayeng
to god

to god for knowledge of y^e trouthe in
this matter. And faynyng hym self
assured y^e god had herd his prayour,
sayde yt shode not wyth his conscyece
to confesse that fayth / and therfore
he knew that opinion was not trewe.
Als though, if it had ben so, god wold
by specyall inspiracyon haue reueled
yt vnto hym.

The greate clerke hadde not lerned,
that he who mystrusted the word
of god, and byleued not the prechers
sent by hym, shold dye in his incredu-
lyte wythoute receyuyng epyther sy-
gne or specyall demonstracyon / accor-
dyng to thanswere made vnto the
ryche man in the gossell, who wolde Luce. 16
haue hadde the lazare sent to his fren-
des to teache theym the trouthe / and
dyuerse answeres made by our sauy-
our to the vnfaythfull Jewes.

Thus this detestable wretch abode
in malyce obstynate / but in hys an-
sweres so inconstante and varyable,

B b. that

that he wold somtyme shew hym self
contēt to byleue any doctours of the
chyrche/ somtyme he was sure, yf yt
were otherwyle, god wolde shew yt
vnto hym selfe / that at length yt se-
med vnto my lorde of London, in
whose dyocese he was, moſte mete to
procede wyth hym iudycially / and ey-
ther cure the infect shepe, or yf it were
desperate, caste yt out of the folde.

wherfore on Fryday the.xx.dave of
June, callynge vnto hym my lorde
my mayster and my lord of Lyncoln,
and callynge Fryth befo:e them, exa-
minyng hym openly in powles / and
fyndynge hym styll obstynate, finally
lefte hym to the secular power, as he
had ryght well deserued.

But what payne they toke with
hym fyrst, how fatherly they labored
and trauayled fo: thamendement of
that vngracuse chylde / and of an
other also, whiche onely fo: company
of Fryth helde the same oppynion,
wythout

without groundynge hymselfe vpon
 any scripture but frithes bare word
 & his spyrite, wherwith he was hym
 selfe also possessed, and therfore leste
 also with Fryth. Of an other he-
 reticke also one Thomas Philippes,
 whiche was examyned the thursdaye
 next ensuenge, I shall not nede to
 wryte vnto you / for there be other
 inough whiche bothe can and I am
 sure wold, aduertise you of y^e whiche
 was openly done. wherfore leuynge
 to wryte of these maters, wherof ye
 eyther are alredy, or shalbe better ad-
 nertysed by other: I shall wryte what
 meanes my lorde my mayster vsed /
 for that onely can I best declare vn-
 to you.

After the body of Fryth was de-
 spayred to haue saued y^e soule, which
 the sole hym selfe regarded not as he
 semed, nor thought peraduenture for
 all his hypocryse, of no lyfe to come
 after thys, but onely as the hethen
 do, to

Do to lyue by glory: surely the latter
Daye of my beyng with hym. he sayd
playnely that he thought no sayntes
soule came in heuen before the day of
Dome/ but in the meane season repo-
sed hym selfe he wiste not where. And
some of his secte say that the soule of
our sauour Christ hym selfe (O what
blasphemouse wretches be these) is
not yet in heuen. But malyce hath no
boundes.

After that he was cōdemned as
you haue herde, and delyuered to the
temporall officers, my lord sent vnto
him a chapellayn of his with Rupert
who on the syrte chappter of Iohn
declareth the mater so playne, and so
reiecteth Iythes obieccyons, as
though it had be specyally wyten a-
gaynste hym. whyche autho: he refu-
sed, alledgyng that no lerned man
dyd euer referre that place to the sa-
crament of thaltare / & that therfore
Rupert was not lerned and vnder-
stode

stode the place anysse. whyche hys
 slender obieccyon my lo:de vnder-
 stondyng, and hoppyng of some good
 effecte yf that were put away: sent
 me y nerte day wyth the thyrde tome
 of saynt Chrysostome, where he in y
 xliiii, xlv, and. xlvj. homilie, not onely
 referreth that place to the mooste bles-
 sed sacrament/ but also p:oueth by y
 same, the bodyly p:esence of our lo:de
 there

It shewed hym onely the. xlv. which
 in dede (yf any drop of grace had re-
 mayned in hym) had ben inough.

Hereby a man maye se, how mych
 hys brage passed his lernynge, who
 durste so p:ecysely affyrme, that no
 lerned man referred that place to the
 sacrament/ whyche not onely saynte
 Chrysostome, but also all other catho-
 lyke doctours (as ye knowe) do/ by-
 cause Luther, who dyffereth from
 them in the bodyly p:esence of oure
 lo:de, and ellys not in substaunce of
 the

the sacramentall sygne, is content,
not to haue that place referred to the
sacrament, whiche maketh so sore a-
gaynst them bothe.

After salutacyon I put hym in re-
membraunce, fyrste of his answer
made to my lordes chapellayn, which
he knowledged to be so/ & than tolde
hym, howe my lord beynge loth he
shulde caste awaye hym selfe for igno-
raunce, had sent hym there Chrysos-
tome, whome he must nedes confesse
for lerned, referryng the sayd place of
Iohū to the blessed sacrament, for
whych onely cause he had reiecte Ru-
pert as vnlearned. well, sayde he, lette
me see yt.

After that he had rede a good parte
of the homylie, so farre as hanged to-
gether perteynyng to that questyon
I asked what he could alledge why
he sholde not knoweledge the autho-
ryte of Rupert, seying that Chrysos-
tome (whome he coulde not denye to
be ex-

be excellently lerned) vnderstode that same place of the moste blessed sacrament as Rupert dyd. To whyche after that he had mused a lytle, he answered that he gaue no great credēce to Rupert for dyuerse causes, wherof neuerthelesse he named no mo but this onely, that he was after Grego-ryes dayes the pope/and yet he tolde not so myche as whyche Grego-rye he ment.

wher I saue hym, in whome after the comē rumour I thought to haue founde some lernynge & knowledg in these matres' (specyally knowyng hym euer befoze in other scyences to haue shewed hym selfe of a good wyt and vnderstondynge) vtter no more connyng then he dyd, but onely tryfle and playe wyth euery thyng, studyng after that he had obiecte one thyng, what he myghte bable whan that were taken awaye, and so estymynge of that he spoke, what by all lyght-

lyghtelyhode he coulde speke o: an-
swere in this mater, whyche semed to
be nothyng elles but inuencyons of
his owne brayne, whych I thoughte
my selfe able ynough wryth the grace
of god, eyther to put of. o: at the lest
to bere (fo: neyther sholde he no: the
deuyll hym selfe fo: any apparance
of reason, make me byleue one arro-
gant sole better than all good chryste
men consentynge in one) and beyng
lothe to bynge home the heuy newes
of desperacyon: I beganne to passe
somwhat my commyslyon, and adue-
ture farther than peraduenture by-
came either my yeres o: my lernynge/
not doubtyng though my yeres were
but yong and my lernynge very small
(consyderynge howe many hundred
tymes his yeres were vnder the age
of the chyrch, which he taketh in hand
to teache this new lesson, more than
my yeres were vnder his / and howe
no comparyson is betwene the spy:yt
which

rbis.

which Crist promised & sent his chyrch,
and this new goste of Luthers, full
of lyes, diuysyon, and all falschod / for
what comparyson can be bytwene god
and the deuyl / to dyspute the mater
wyth hym, who wyth arrogauce one-
ly and allegacyon of a straunge spy-
ryte laboured to ouercome the trouth
so longe rooted in all chrysten hertes
which is of it self without any forayn
ayde inuynceble. wherfore seyng Ru-
pet reiected, onely bycause he lyked
not mayster Fryth, & spoke to playne
agaynste hym, so that no glose wold
serue to make theym twoo agre:
I beganne to presse hym wyth that
place of Chrysostome, whyche I had
shewed hym, desyrynge hym to consy-
der and waye yt dyligently, sayenge
I nothyng doutyd yf he so dyd, but
yt sholde clerely appere vnto hym,
that the trouth was agaynst hym.
wheruppon takinge the booke agayn
into his handes, he redde ouer again
C the

the same place stoppyng euer and
glo:ryng at any mencyon of the my
sterie/ and glosyng wyth his owne
deuylse where any thyng pycked
hym.

As fy:ste at this, we be one bodye
and mebers of his fleshe and bones.
Very well of he, so we be/ for seynge
p he take our very nature vpon hym
in the virgyne Marye, we be one bo-
dye wyth hym, one blood, the same
bones, the same synues, the same me-
bers/ acco:dyng as Dauid sayde vn-
to the iewes: *Os meum & caro mea vos.*

And this is yt sayde he that decey-
ueth you/ye referte that which is spo-
ken of our communyte with hym by
his byrth, to his p:esence in the sa-
crament of thaulter.

Playe sayde I not so. But the scryp-
tures and interpreters of the same,
shewynge mooste euydently bothe the
naturall cognacyō we haue with him
by his incarnacyon, and p spyr:tuall
vnyon

vpon the chy:che beynge his mysty-
 call bodye / and lykewys in the most
 blessed sacrament shewynge both his
 co:po:all p:esence there, and also the
 mystycall representacyon of his pas-
 syon, he and suche other where the sa-
 crament were mencyned, diewe all
 to þ mystery though þ wo:des playn-
 ly repugned, deuydynge the mystery
 from the thyng yt selfe / o: elles for a
 shyfte, whē the wo:des were so playn-
 ly spoken of the very substaunce, that
 they coulde not be referred to the my-
 stery, turne them to his incarnacyon,
 though the wo:des were p:ecysely
 wyten of the sacrament.

And that good holy fathers p:es-
 uentyng by the spirite of god the ma-
 lice of the deuyll, though none here-
 tyke had yet ben so shamelesse as to
 holde the contrary, had neuertheles
 mooste playnely and apertly deuyded
 the mystery from the thyng selfe / and
 yet shewed both twayne to be in that

¶ it. blessed

blesſed ſacrament. whyche thyng
myghte I ſayd vnto hym (yf he lyſte
not to blynde hymſelf) clerely appere
vnto hym by many other places, and
by thys alſo of Chryſoſtom, whyche
I hadde brought vnto hym, where
folowed.

But that not onely by loue, but alſo
in very dede, we myghte be touned in
to that fleſh, that is done by the meat
whych he hath geuen vnto vs.

Here he ſayth ſayd I, that by the
meate whych he gaue vs, we be tour-
ned into that fleſhe and not by hys
byrth / & not onely myſtically by loue
but alſo in very dede.

Howe canne you wyth all your
gloſes inuerte thys from hys corpo-
rall preſence, wyth eyther of your
gloſes.

He answered yt was trouth, that re-
ceyvinge the myſtery and ſygnifyca-
cyon, in dede we were by fayth tour-
ned into hym / and that the myſterye
there

there bare the name of that whych yt
doth signifye, as it doth in many pla
ces elles in scripture.

And beyng asked than, why he put
this attycle, that, vnto the name of
fleshe, yf it were not to declare not a
bare signyfycacyon, but y very fleshe
whych he spake of before: he made
no answer, but desyred he myght be
suffred to reade forth / shakynge of
this mater with a certayne grynnyng
laughter after his fashyō, as though
yt had ben nothyng to the purpose /
whych made me euen then almoste
despayre of any good effecte, and suf
fred hym to reade forth.

When he came to this place, whych
Christe dyd, because he wold bynde
vs wth more charyte, and because
he wolde shewe his desyre towarde
vs / not onely sufferynge hym selfe
to be sene vnto those whych desyred
him, but also to be touched and eaten,
& the teth to be set in his flesh, and all
¶ iii, men

men to be fulfpylled With the desyre
of hym.

Here he thought To haue hadde me
in a ioly snare; & asked yf that place
(as precysely as it wrote) were not spytually
to be vnderstanden / & why ther in dede we dyd tere the fleshe of
our sauour wyth our teth o? not.

I tolde hym that I beleued in very
dede as the wordes were, y we set our
teth in his blessed bode, & yet tere
yt not. fo? in what parte of the hoste
so euet we set our teth, in that same
parte is his whole very bode. As
I byleue that whan the preste brake
the hoste, he tare not the body of our
lo?de, fo? that were to put hym euery
daye to a new passyon / but that eue-
ry parte of the hoste was his hole bo-
de / and that he who made all thyng
of nought, coulde compass this to.

Here he laughed and rede forth,
wyth many gloses by the waye ytell
to the purpose / tyll he came to the
place

place were he compareth the lambes blode in tholde lawe to his bloode, whyche was therby fygured sayenge thus.

But yf the fygure therof hadde so great strengthe in the temple of the Hebrewes in the myddes of Egypte sprynkeled vppon the threshold: much more the trouth.

This trouth he sayde was referred onely to the passyon of our sauour, and the shedynge of his blood / and not to the sacrament of thaultare. whan I replyed, that in this place saynte Chrysostome treateth of the sacrament and not of the passyon, he answered *magno supercilio*, wyth a solenne contenaunce, that this was nothyng to the purpose, and that (I wys) he hadde loked & red ouer that place whan he was at his lybertye. And therewithall he shyt the booke and beganne to comen.

where fyrste he began to induce me, & all were to be vnderstāden in mistery

C. iiii. by

by a place of saynte Chrysostome in
homilye whyche my lord hym selfe
hadde giuen hym befoze. And hereby
ye shall se the symplycitie and the
playnes of this euangelycall man,
and howe wyth false dissymulacyon
he labored to haue gotten me to hys
oppyon.

Saynt Chrysostome (sayth he) wyl
leth y peple to call away theyr wittes
from the wordes as they be spoken,
and vnderstande theym spiritually/
tellynge them y elles they lyed whan
the preste sayde, vp with your mynde
and your hartes, and they answered,
we haue to our lord. where as in dede
saynt Chrysostome in that place one-
ly blamed them, whyche not consyde-
rynge howe reuerently they oughte
there to behaue theym selfe, spent in
babelyng of other maters that tyme,
wherin they sholde haue prepared
them fo: the holy worde.

Se the myscheuouse mater of this
wycked

wicked wreche, how deceptfully, and how lyke hys father the deuell wyth lyenge and false alledgyng, he went aboute to trappe me trustyng so to haue deluded me and to haue shaken me of therewithal, bycause he thought I had not redde that place before.

who can doubt knowyng herin hys wylfull and malycyouse peruer syte, of what deceptfull mynde he offered to condescende vnto the authoryte of the catholyke doctours? For yf he had faythfully intended to folowe theyr doctryne, he wolde neuer so malycyously and wyttyngly (for he had dyligently as he sayde hym selfe studyed that place) haue falsely alledged that autho?, for suche purpose as he knewe well he ment not/ no? no man redyng the place coulde so haue taken it. These are saynte Chrysostoms wordes.

O thou man what dost thou? hast thou not made a promyse vnto the
 C. S. preste

Chrys. in
 sermone ad
 monito. de
 eucha.

preste, who sayd Vp With your minde
and your harte / and thou dydest an-
swere hym agayne: We haue to our
lorde. Dost thou not feare and arte
thou not ashamed: Thou arte taken
wth a lye eyn at that same tyme.

Oh, the borde is furnysched wth the
sacramentes / the lambe of god is of-
fered for the, the preste is in care and
anxiete for thy sake, spryтуall fyre
flameth from the altar, the Hera-
phims also are there present, & couer
theyr face wth syre wynges, all bo-
dyles powres make intercession wth
the preste for the, spryтуall fyre is
come downe from heuyn, the bloude
is receyued in the chalyce out of the
immaculate syde for thy purifpaciō.
And arte thou not thanne ashamed
fearest thou not? arte thou not con-
funded, nor dost thou not reconcytle
thy self to gode? Thou man doth not
thy

thy conscience prycke the: The webe
 hath. viii. score & viii. howres, & of the
 god hath for hym selfe taken out but
 one howre, and that thou spendest vpon
 secular busynesse and lawghyng
 maters, and in keepynge company.
 Wyth what truste shalt thou than go
 to goddes borde. O Wyth how pollu
 ted and foule a conscience. If thou
 haddest styngyng dyrt in thy handes,
 durst thou approche nyghe vnto the
 hemme of a kynges garment. Doest
 thou se brede or wyne: whpyther be
 they voided into y draught as other
 meat be: god forbode. Thike not so.
 For the wise as were if it be brought
 to the fyre, it waxeth lyke vnto the
 fyre, none of tholde substance therof
 remayneth, nor other substance p
 therby encreaced: so thynke here to,
 that the sacramentes be consumed
 Wyth the substance of the body. And
 therefore

therefore When ye go to goddes Borde
thynke not that ye receyue goddes
body at a mannes hande, but that ye
receyue it of y^e Seraphynes fyre With
the tonges, Whiche fyre Esay fore-
saide you receyue / Couete and rekyu
that that holssome bloude in a maner
floweth out of the dypne and vnder-
fyled syde, and so drawe nere and re-
ceyue it wyth pure and clene lyppes.

If the man wanted not lernyng to
vnderstand yt (as in dede he dyd not)
howe can his fautours shew that he
wated not playnnesse, faythfulnesse,
and honesty, in so declarynge yt.

Hereby a man maye playnely se, by
what meanes they allure me to theyr
secte / whyther by the wordes of god
as they p^retende, or by theyr owne in-
uencionys, false dyssymulacyons and
lyes. whyche I wolde to god all the
world knew as well, as all they who
haue comened with these members
of the

of the deuyl, these gates of hell, not
beyng before of theyr owne nough-
tyness corrupte, do spyre and playnely
perceyue.

When I hadde ones made answere
vnto his allegacyon: the subtyll euā-
gelyst seynge hys falshode toke none
effect but spyed, & layde manifestly
to his charge, otherwyse than he ho-
ped yt shulde haue ben, was all asto-
nyed, and sat styll a good while, with-
oute eyther spekyng or makynge a-
ny semblaunce to speke. At the length
I dyd interrupte his sylence / & shew-
ynge my self to meruaile that he who
pretented so myche symplycyte, so ar-
dent a desyre to knowe the trouthe,
wold neuerthelesse in dede labour af-
ter suche synistre fashyon, to blynde
the trouthe, desyred hym that he wold
at the laste, rather mekely folowe the
trouthe, than to drawe and hayle eue-
ry thyng to his purpose / and so ar-
rogantly (at that worde he gyrded a-
gayne

gayne) set vnto euery place his glose,
as though, whan he promysed to be-
leue the doctours of y^e chyrche, it had
ben promysed hym agayne, that we
sholde vnderstande theym as he lyst,
and not as the wordes gaue.

why I praye you (sayde he) be not
you fayn to glose those wordes wh^{er}
on you grounde your selfe moste?

And where the wordes be, this is my
body, are not you fayne to say in this
is my bodye, or in this is conteyned
my bodye. ye se howe lyke a lerned
man this was spoken.

The kynges hyghnes in his moste
excellent and erudyte assertyon of the
sacramentes, layde this agaynst Lu-
ther, who sayth that the blessed body
of our lord is in the sacrament, the
substaunce of brede neuerthelesse re-
maynyng as yt was before, whose
sayenge can not stande with the wor-
des of our sauyour, wythout suche a
glose as who so euer putteth vnto y^e
wordes

wordes of god, is accursed of hym,
and to be detested of the worlde. And
Fryth thought this had made gayly
agaynst the catholique fayth, whych
without eyther addynge oꝛ dymynyf-
shynge any thyng in the wordes of
god, is to beleue that the moſte bleſ-
ſed ſacramēt is his very body, which
was betrayed foꝛ vs.

I am ſuer ſayd he, ye wold not ſay
that that whyche ye ſe oꝛ perceyue by
pour other ſences is his body, foꝛ thā
ſholde ye ſaye that the forme of bꝛede
and wyne, were his bodye.

I aſked hym where he lerned that
new logyke, to ſay that by this word
thys, were ſhewed the outwarde re-
ſemblance of any thyng to the ſen-
ces, and not the mater oꝛ ſubſtaunce
therin conteyned. And aſked hym
whyther whan he ſayd this a ſtone oꝛ
a ſtocke, he ment þ colour, oꝛ bignes,
oꝛ ſmothenes, oꝛ other accyidentes, oꝛ
elles the ſubſtaunce, the very ſtone
yt ſelfe.

He wolde haue perswaded me farther, bycause I myght (he sayde) well se with myne eye, that yt was very brede/wheruppon I answered, that in this hygh mater of fayth, that argument was very faynt, while in thynges naturall, a poze peynter myghte sometyme begyle both myne eye and hys to. And therfore I willed hym rather to mistrust his senses wherby we be dayly deceyued, than the wordes of god whycher neuer can fayle, how impossyble so euer they appere vnto our syght.

He sayde he mistrusted not the wordes of god, but byleued theym as he vnderstode them/that was, that god gaue the name of his bodye to that thyng, whycher onely betokened his bodye.

I answered hym to shew that it was no bare token of his body, but his very bodye in dede, our lord sayd, this is my body whycher shalbe betrayed for

for you/and no myſtery, no ſacramēt
no ſygnifycacyon of his bodye was
betrayed for vs, but his very natural
body, whych henge on the croſſe.

When he perſyſted ſtill, ſaynge yt
ought to be vnderſtanden for the to-
ken of his body which was betrayed:
I began more earnestly to deteſte his
arrogāce in my mynde, who dyd not
onely faſſely allege and fondly gloſe
the wordes of men, but alſo durſte
take vpon hym to expounde the wo-
des of our ſauour hym ſelfe, contra-
ry to hys owne expoſycyon.

ſay not ſo quoth he. For ſaynte
Auſtayne ad Aldimantum ſayth, that
our lord calleth the ſygne of his body
hys body.

So do all chryſten men (ſayde I)
call it a ſygne, a token, a fygure, a ſa-
crament, a myſtery, a ſygnifycacyon,
and what ſuche name ye lyſte to call
it/and yet both call it and afferme it,
to be his bleſſed body to.

D.

And

And what saynt Austayne mente
in that one place, wytyng vnto an
heretyke whome he labored to con-
uince in an other mater, maye easely
be perceyued by many other places of
his workes, where he speketh moost
catholykely and reuerentely of the
blessed sacrament. whych I told hym
myght wel appere vnto him, by such
places of the sayd saynt Austayne as
were alledged agaynste hym at his
examinacyon. And yf saynt Austayn
had ben of his opynion in dede, as in
dede he was not: yet had not his opi-
nion alone haue ben to be preferred
before the fayth of all the other olde
holy doctours and saintes, & agaynst
thauthoꝛyte of the whole chyꝛche of
god.

But this hath euer ben a crafte of
heretykes, by false alledgyng oꝛ false
vnderstandynge of some one catho-
lyke doctour, whose authoꝛyte were
moch reputed amonge good men, to
pretende

pretende that there opiniō were also catholyke.

So dyd the prechers of the cycūcyon with saynt James, the Arrianes with Origene, and Theognostus, the Donatistes wyth saynt Cypriane, the Ougenystes wyth saynte Hierome & Theophilus, these mysty mystycall heretykes with saynt Austayne euyl vnderstāden, and all the rable of Luthers secte, wyth wordes mysse taken among some wrytynges of Erasmus, wherin how playnely & syncerely they haue euer delte, & yet do, any man maye se who hath vnderstandynge in the laten tongue, and lyst to rede theyr actes.

After all this comenyng longe wyth hym of his arrogaunce & folly, amonge other thynges, I bad hym shewe me that euer any man before Berengarius tyme, dyd professe this opinion which he toke for so trewe, that he toke vppon hym to confute

D ii. the

the contratyve/wherin specyally was
so great ieoperdye and parell of the
hole destruccyon of Chrystes chyche.
For yf this be idolatrye, all chrysten
men these many hundred yeres haue
commnytted idolatrye.

For what so euer they thoughte in
harte, in very dede they gaue yt the
worshippe dew onely to god, bycause
of the godhed there ioyned wyth the
fleshe and the soule. And theyr dissi-
mulacion excuseth them not from ido-
latrye, yf they thought them selfe to
do anysse, but rather encreaced theyr
faute, doyng yt agaynst theyr owne
cōscyēce, to the ruyne of other soules.

when he could shewe none but one
Betrame in Charles days the great:
than I tolde hym y thoppnyon why-
che he denyeth, myght be proued vn-
to hym to haue ben so wel allowed by
all lerned men both catholyque and
heretyques byfore that Betrame his
dayes, y the holy mē as saint Irene⁹ &
saynt

Saynte Hilary, both in theyr Disputacions had grounded theym selfe vpon that poynt, to confute other heresyes whiche hym self now denyed.

Then began he as yt had ben in a tragedye, to ruffle and crye why had not the byshoppe told hym this / complaynyng soze, that they had shewed hym no suche place / so that a man wolde haue thought hym very soze, that he knewe it not before, and desyrouse to know it then, whych proued afterwarde clene contrarie.

To that I answered, y vnto suche places as the byshoppes had shewed hym, he wolde (as yt were by certayn violence) put to his owne glose, and vnderstande them as he lyst / whych lyke wyse he wold haue done in this, though now he lyst to gloze and say, they hyd this place frome hym, and that els he wold haue ben reformed.

He blamed therein my hasty iudgement, whiche neuerthelesse he decla-

red to be trew the next daye after, for
not withstandynge that he promysed
to knowledge the catholyque opyny-
on for a trouth vppon syght of those
places: yet hauyng þ bokes brought
vnto hym, the places shewed and suf-
fered to reade a myche as he lyst, at
length he slypped away / sayeng they
were somewhat to þ purpose, but not
so myche as I sayde they were.

when I had hym shew, what I had
promysed whyche was not there, he
sayde the places were not so behemēt
as he loked they sholde haue bene,
wherunto an other laye man a gen-
tylmānes seruaūt, whome I brought
with me beyng myche better lerned
(without mayster Fryth kept a great
dele more in store then euer I knewe
hym vtter) then eyther of vs both, &
yet was yonger I wene than maister
Fryth to, answered, þ yf it had neded,
behemency to persuaदे pt, & had not
ben a very playne open well known
trouth

trouth of yt selfe, yt had not ben mete
to be made by those holy doctours a
grounde in an other dysputacyon,
wherfore that was rather a commen-
dacyon than a faute whyche he had
founde. Amonge other dyggressyons
the sayd yonge man asked hym what
fyyste moued hym to leue the contra-
ry opynyon of that he held then, whi-
che ones he byleued, & byleue this so
stedfastly, y he wold dye for yt wher-
unto he answered y he byleued it not,
but thought yt onely more probable
then tother parte, so that his conscy-
ence wold not suffre hym to reprove
yt/ and therfore thought the byshop-
pes dyd hym great wronge, to geue
sentence agaynst hym as an heretike,
who offred hym selfe to be reformed,
whyche he performed neuerthelesse
neuer a whyt, and myracles he shew-
ed none. Seynge than we be bydden
proue the spyrites whether they be of
god or no, what good man can ad-
mytte that spyryte, whyche shewyng

no vertue noꝛ knowled ged enspyꝛeth
onely arrogance and blasphemye.

Wesydēs this he had promysed at
my departynge from hym the fyꝛste
daye, yf I could shewe hym where yt
were spoken expꝛessely, that the sub-
staunce of the bꝛede were chaunged
by the consecracyon, oꝛ that those
were not bꝛede styll after the consecra-
cyon, oꝛ that a synner dyd receyue the
body of chꝛyste, he wolde knowledge
it foꝛ trouth: foꝛ at the length, seying
hym selfe not able to answer suche
places of holy doctours as had ben
layed agaynste hym, foꝛ the corpoꝛall
pꝛesence, of our loꝛde in the blessed sa-
crament, noꝛ yet to saue the mater
wyth no glose of his owne, but that
he must nedes confesse that we recey-
ued the naturall body of our loꝛde in
the sacrament: he then went aboute
to saue the mater by thys, that good
men receyuyng the mystery of oure
loꝛdes body, dyd by faith receyue also
hys

hys naturall body / whyche synners
 coulde not do, for they can not do it
 wyth assuraunce, beyng gylty in theyr
 owne consciences. whyche sayenge
 was contrary to his fyrste opinion /
 for fyrst he defended p̄cysely þ̄ there
 was no naturall body / but the sacra-
 ment onely wythout the body / the cō-
 trary wherof he sawe so determyned
 by doctours of the chyrche and holy
 sayntes of euery age, that he coulde
 not glose them to denye his naturall
 p̄sence, but yet he graunted it so, þ̄
 in effecte he denyed it, shewyng hym
 selfe wythall so obstynate a fole, that
 he had rather say that thyng in some
 wordes whych he wolde in other wor-
 des streyght way denye, thē playnely
 cōfesse the trouth. For he cōfessed our
 lordes p̄sēce there naturally, but by
 faith. I meruayle how he could be so
 folyfhe, or thynke any man ellys so
 folyfhe, as to be induced to byleue, þ̄
 receyuyng by fapth were naturall
 D.v. recey-

receyuyng, specially seynge bothe
saynt Chrysostome and saynt Cyrill
lus (whych were alledged vnto hym)
make a dyfference bytwene receyuyng
by loue or fayth, and naturall recey-
uyng/bothe whych they shewe to be
in the receyuyng of the blessed sacra-
ment. And thys greate clerke wolde
haue vs wene that bothe were one/ &
then were those olde sayntes no very
good clerkes, which so deuyded the.

But to returne to hys promyses
who herd euer of such an vnshamefast
brage, as to saye, yf any of these thyn-
ges were shewed hym, that he wolde
confesse the catholyke fayth for true,
when all those were shewed him most
euydently before. For who can speke
more plainely that a sinner receyuethe
the body of our lord, then doth saynt
Austayne, sayeng that our lord gaue
the price of our redempcion to Judas:
was any thynge ellys, than his body
and blode, & price of our redempcion:
and

and that was it þ'as saynt Austayne
saith, he gaue to Judas at his maūdy

And that the substaunce of brede
is clere cōsumed, and none other sub-
staunce remaynyng there but of the
blessed body of our lord, who canne
speke more playnely then saynt Chry-
sostome, sayenge, that the thynges re-
presented to our eyes, be consumed
with the presence of þ' body, as ware
is with fyre / so that none of the olde
substaunce therof remayneth, noꝛ o-
ther substaunce is therby encreaced.

And yet this symple man wolde
hane semed bothe to byleue saynte
Chrysostome, and yet doubte of the
chaunge of þ' brede / and also byleue
saynt Austayne, and yet doubtyng
foꝛ all that whither synners receyue
the body of our lord / vsynge none
other answer but this onely, þ' (whē
we asked hym how his sayeng could
agree with these places alleged vnto
hym) hym self had well aduysed these
places

places, and that they satisfiſſed not
his conſcience. For euer when I had
ſhewed hym ſuche places as I pro-
miſſed hym, and then requyred hym
to kepe hys promiſſe and knowlege
the trouth: he answered nothyng
els, but that yet his conſcience wold
not ſerue hym ſo to ſaye for all that/
& added therunto, that thoſe places
whych ſemed vnto vs ſo playnely to
proue that we ſayd, ſemed the contra-
ry vnto hym, when he was bydden
ſhewe ſome cauſe why: then was the
ſpyrite by agayne.

A wonderouſe wiſe ſpyrit, which
ſerued onely, when he hadde neyther
authoryte nor reaſon to ſhewe for y
he ſayde. And myracles he ſhewed
not that euer any had ben done for
theyr opinion / but contempned all
myracles that euer had ben done for
ours / ſayenge y we be bydden proue
the ſpyrites.

When we ſaue hym abyde by no-
thyng

thyng that he promysed / we asked
 hym what he ment to offre suche pro-
 mises as he thought not to kepe / and
 saye yf yt coulde be shewed hym in a-
 ny doctour of the chy:ch, that he wold
 knowledgye yt for trouthe. He sayd yt
 was not yet playnely shewed hym in
 expresse wordes, that eyther a synner
 receyued the body of our lo:de, or yet
 that there remainyd no substaunce of
 the brede, or that the naturall bodye
 of our lo:de were receyued any other
 wyse thā by fayth. wherfore (though
 we spyed well his fayre promyses
 made byfore, were but dys-symulacy-
 ons, and that it wete not possyble for
 all doctours that be and haue ben, to
 wyte so playn as to make frith call
 them playne) yet myndynge for theyr
 cause whyche were present at the lest
 to confounde hym: we shewed hym
 of euery one of these sentēces dyuerse
 places playne vnto euery mānes iud-
 gement sauyng onely his owne,
 whych

whych onely he esteemed. Of whych
fo: example I shall reherse you some
besydes those ye haue herde here all
redy, saynt Chrysostome sayth thus.
fo: yf those whiche defoule the kyn
ges purple robe, be punished no lesse
thā those that tere it: What metuayle
of those that wpyth vnclene conscyence
recepue the bodye of Chyste, suffre
the same punyschement that they who
nayed hym to the crosse.

It is a wonder to any man whych
knoweth not the vnshamefastnes of
this arrogant fole, how he coulde af-
ter this denye (knowledgyng this
mā to be of autho:yte) but that a syn-
ner recepueth the same bodye whych
was nayed on the crosse.

yet to this could we haue none other
answere of hym, but y yt dyd not ful-
ly persuade his conscyence, no: satys-
fye hym, pretendyng neuerthelesse
that he wolde gladly knowe and
knowe

knowledge the trouth.

we shewed hym also the wordes of saynt Eusebi⁹, wherein that holy mā not onely declareth by playn wordes, the conuersyon of the brede and wine into the fleshe and blood of our loꝛde in the blessed sacrament of the aulter, but also maketh yt open by the spyr^{it}ual conuersyon of man into the mystycall bodye of Chyste, thowhe the sacrament of bapty^sme. Foꝛ who can doute but he can do the lesse that can do the moze. But a lesse thyng is yt to tourne the brede and wyne into his own fleshe and blood in the sacrament of the aulter, than an euil dedely synfull man into a good lyuely member of his mystycall bodye by grace in the blessed sacrament of bapty^sme. Foꝛ yt be yt a lesse thyng (as in dede yt is) to tourne brede and wyne into his own fleshe and bloude, than to make the whole worlde of nought: than must it nedes be a greater thing to tourne

to tourne an euyl man into a good,
and make a dedely synner, a lyuely
member of his mystycale bodye. For
as ye wote well. saynt Austayn sayth
*Maius est iustificare hominem quam creare celum
E' terram.* A greater thyng yt is to
tourne an euyl mā into a good, than
to create bothe heuen and erthe of
nought. The wordes of saynt Euse-
bius of whyche I speke that were
shewed vnto Fryth, are these.

Let no man doute, but that þ nature
of brede and wyne whych were there
before, maye at a trecke of goddes
power by the p'sence of his maiestye
be chaūged into the nature of our lor-
des bodye, whyle we se that man
hym selfe by the conynge of the he-
uenly mercy, is made the bodye of
Chryste. For as euery persone that
cometh to the sayth, before the wor-
des of baptysme is yet in the handes
of the olde det/ but after the wordes
be ones

Be ones pronounced, is by and by clen-
 sed of all the dregges of synne: eyn
 so the creatures that shall be conse-
 crated wth the heuenly wordes,
 When they are layed vpon the holy
 altars before they be consecrate, by
 the inuocacyon and calling on of the
 hygh god, there is the substaunce
 of brede and wyne / but after Chrys-
 stes word^e ones spoken, it is the body
 and blood of Christe. And what mer-
 uayle is it of those thynges y^e he was
 able wth his worde to create and
 make of nought, he can whan they be
 created conuerte and tourne theyn
 wth his worde: y^e pt semeth to be a
 lesse meruayle for hym to conuerte &
 tourne that y^e he hath made of nought
 into a better thyng.

Farthermore where as Fryth af-
 firmed and sayde, that in the sacra-
 met of the aulter Christ was in none
 other wise receyued than spiritually
 by fayth

by fayth onely / we shewed hym very
playne and open wordes of saynt Cy-
ryles to the contrarye / who to con-
fute this false oppynion that Fryth
held, and to proue that we be ioyned
and knyt vnto Chyste, not onely by
fayth but also by naturall partycypa-
cyon of his fleshe & blood, saith thus.

We denye not but that by ryghte
fayth and pure cheryte we be spry-
tuallly ioyned with Chyste. But that
ther is no meane whereby we be ioyn-
ed with hym after the fleshe, that
is the thyng forsothe that we vtterly
denye, and that is we say farre from
the mynde of the holy scriptures. For
who douteth that Chyste in such wyse
is a vyne to, and we the braunches,
whense we gete lyfe from. Decken
vnto Poule, who sayth that we be al
one body in Chyste. For all though
we be many, yet in hym we be all one,
for we take all parte of one brede.

Doth

Doth he peraduenture thynke that
 we knowe not the Vertue of the mys-
 treall blessinge, Whiche Whyle it
 is done in vs, dothe it not make
 Christ to dwell in vs corporally to,
 thore to the communicacyon of Chrys-
 tes flessh. For why be the membres
 of faithfull folke the membres of
 Christe. Doye not knowe (sayth he)
 that your membres be membres of
 Christe: shall I than make the mem-
 bres of Christe the membres of a
 strūpet: God forbede. Our sauour
 also sayth: he that eateth my fleshe
 and drynketh my bloude, dwelleth in
 me and I in hym. Wherefore it muste
 be consydered, that Christ is in vs
 not onely habituall by cheryte, but
 also by naturall partecypacyon. For
 lyke wyse as yf a man take wax that
 is molten with fyre, & with other wax
 y is in lyke maner molten, so myngle
 it that bothe wayne be made one: so

By the communion of Chyestes body
and bloud he is in vs and we in hym.
For this corruptible nature of þ body
coude ellys in no wyse haue bene
brought to incorrupte bylite and lyfe,
but yf þ body of natura.l lyfe (that
is to wit the body of Chyeste) were
ioyned with it.

Fynally after many mo places of
dyuers olde holy sayntes & very con-
nynged doctours alledged vnto Frith
all whych here to reherse were a very
longe besynes, we layed befoze hym a
place of saynt Hieromes, whose woꝝ
des be these.

b. Hieroni.
in episto. 1.
ad yeliodo-
rum.

God forbede that I sholde any
euyl speke of them, that succedynge
into þ place of thapostles, with theyr
holy mouth consecrate the body of
Chyeste, by whome also we be made
chrysten menne / Who haunge the
keyes of the kyngdome of heuyn, are
seruantes in a maner before the ge-
nerall iudgement, & kepe the spowse
of our

of our lord Wth sobre chastyte.

Howe playne these places be, ye se playnely / and yet he denyed them to be playne ynough.

After that we had shewed hym these places, with many mo so playn, that he could fynde no gloses for theym, but onely fled to his conscience and his spyryt, vnto whych onely they seemed not playn: I beganne to repete that I had promysed vnto hym, and he to me / despyng hym eyther to shewe that I hadde not kept my promise, or elles to kepe his. Then he despyed vs bothe to be content wth his an^s were. wherfore seyng no mo^e truste in his worde and promyse, nor no better hope of amendement, we were purposed to departe / saue onely that we abode to se thende of an other mannes communicacyon with hym / wyspyng rather than hopynge any good to ensue. After whose communicacyon ended, we resorted agayne vnto hym, not to dyspute any mo^e

¶ C iiii. wth

with hym by authorite, agaynste all
whych he wolde euer at length vse
his own conscience for a shote anker,
when all reason and craft fayled, but
onely to lament wyth hym his folysh
o: rather malycyouse obstynacie and
arrogance, so myche esteemyng hys
owne fantaspe, that none autho:yte
myght d:vyue yt fro hym/ not of those
whose lernynge and vertue he could
not doute of, hauyng by they: payn-
full deth and sharpe lyfe, bo:ne wyt-
nes to that doctryne whych they
taught, and whom god by many my-
racles hath declared for holy saites/
requy: yng hym to folow rather they:
iudgement then his owne fantaspe.

ye haue not yet shewed sayd he that
this was they: doctryne. We haue
shewed sayde I so playne wordes of
they: for our fayth, that ye can not
yet deuylse how to make theym agree
with your opinion.

Moreouer sayde we there is with vs
one autho:yte passyng all these, y: spi-
ryte of god promysed to Chyestes
chych

chyrche, whyche teacheth all men be-
 ynge in the vnitie of Chyistes chyrch,
 to confesse as we do.

Here beganne a newe disputacyon,
 what was þ chyrch, whyther knowen
 o: vnvisibile, comen of both good and
 bad, o: elles of electes onely. For he
 sayde that the fayth was euer p:eser-
 ued amonge the electes. whan I as-
 ked hym how thā þ fathers which al-
 ledge the autho:ite of þ chyrch, knew
 the chyrch which was of autho:ytie,
 yf yt were not a knowen chyrch / ye
 by my fayth q he, yf yt were not for
 your chyrche ye could saye very lytle.
 For that is your onely shyft whan ye
 come to extremyte.

By my fayth you say very trouth q
 I, for yf yt were not by the autho:yte
 of the chyrche, I se not howe we
 shuld proue this gospel whych we
 reade and teache, to be Chyistes. And
 than to shewe hym that this worde
 chyrche, not onely spoken of the vny-
 uersall chyrch, but also spoken of any

parte of the same, betokeneth both
good and badde, whyche we oughte
in any thyng to folowe, were lyke
wyse to be vnderstanden: I asked
hym howe he vnderstode that place,
Tell the chy:ch: and whither he dyd
therin admyt saynt Chrysostomes au
thorite, expounding, *dic ecclesie, p: & s:ulibus*
scilicet & p: & s:identibus, whyche he sayde
he dyd. Than I asked hym, yf god
dyd not by this place authoryse that
chy:ch of his comē to good and bad,
and bynde vs to folow the iudgemēt
therof / addyng a fōre payne yf we
dyd not. whā he denyed not y / I said;
than muste ye nedes graūte, y where
we be commaunded to folow the iud
gement of the chy:che, yt is ment of
known men of the chy:che, whether
they be good o: bad.

In smale maters (said he) byethern
be commaunded to folowe the iudge
ment of they: curate, & yt is his parte
to set them at one.

Then he that was wyth me asked
hym

hym, where he lerned that glose: and
 yf a greater mater chauced, whyther
 yt shulde haue no iudge, bycause of
 the greatnes / specially haungether
 foze moste nede to be iudged. wherup
 pon takyng occasyon / I put hym his
 own case fo: example, saieng if I saw
 you besye in teachyng such doctryne
 as offended me, and that you neyther
 wolde fo: myne admonicyon o: any
 other elles, leue yt, ought I not than
 to tell the chy:ch hereof: he sayd yes.
 And whych chy:ch I pray you: your
 vnkowen chy:che of onely electes,
 o: elles the comen knowen chy:che of
 good and bad, of whyche we spake
 byfoze, and y: gouernours of y: same.
 whych chy:ch than yf you dysobeyed,
 ought we not than and were we not
 bounde by the wo:de of god, to take
 you as an hethen.

To this he wolde not answer dyrec-
 tely / but sayde take me as you wyll.
 I saye not so sayde I, we muste or-
 der our wyll yf we wold do well. And

E b. fo:

fo: myne owne part I am desyrouse
to knowe the trowth. I pray you tell
me, whyther I am bounde by the
wo:de of god so to take you/ & doynge
oherwyle, whyther I breke the co-
maundement of god o: no, specyally
knowynge they: p:uate iudgement
herein to haue be p:etudycate by the
hole catholyque chy:che of Ch:yste.
ye may take me sayth he here as your
co:science serueth you. But yf I were
beyond the sees from whens I came,
I shuld not be condempned fo: this,
and you shulde be excommunicate fo:
the contrary.

yet sayd I, there is but one trowth,
and one chy:che whiche professeth y
trowth: so that one of these two chy:
ches is not of god. If our chy:che be
not the ryghte chy:che/ then within
these fewe yeres byfore these new gos-
pellers began to instytute they: chy:
ches, and founde these newe fangle
opinions, there was no chy:ch at all.
yes sayd he the fayth was euer pro-
serued

serued amonge the electes. Then þ
 ponge manne whyche was with me,
 seyng hym thus to me the whele, &
 retorne euer agayne to that whyche
 he had sayd before, though it were ne
 uer so fonde and playnely confuted:
 beganne to repene hys vanyte, who
 could for shame alledge that agayne,
 which so lately was answered vnto/
 and exhorted hym to declare that ey
 ther we were not bounde to byleue þ
 iudgement of the chyche, o: that they
 iudgement who condempned hym
 dyffered from the iudgement of the
 hole chyche/o: ellys to abyde no len
 ger in that myserable estate, wherein
 that all chrysten men shulde be com
 maunded by god to take hym as an
 hethen/and he hym self be in the most
 dyedefull indygnacyon of god. when
 he replyed agayne of his conscience,
 whyche wolde not suffre hym to ad
 mytte this opinion: we desyred hym
 eyther to enfourme our conscience, o:
 suffre hys to be enfourmed / sayenge

we had for vs the worde of god, put
myselfe with temporall shame and
also eternall payne, the disobeyers of
his chy:che (for there foloweth as ye
knowe quodcumq; ligaueritis &c) & he
had nothyng for hym but his owne
fantasie, and one place of saynt Au-
stayne expounded after his deuice,
contrary to many other mooste playne
and euident places, wherin the same
autho: shewed hym selfe mooste con-
stantely to beleue that whiche the
chy:che beleueth and teacheth.

When for all this we could haue none
other answer but of his conscience,
declarynge fyrste vnto these whiche
were present the vnt ruth of his pro-
mises, who though all were shewed
vnto hym whiche he requyred to be
shewed, wolde not yet knowlege the
truth: I prayed god to amende hym,
entendynge to departe.

But the tother yonge man calling
to remembraunce, how boldly I sayd
had denyed any wayshyp to be due
to the

to the blessed sacrament, though it
 were in dede þ very body of our lord/
 and trustyng þ frith seynge playne-
 ly proued vnto hym, that not onely
 some woꝛshyp, but moſte hyghe and
 dvyne woꝛshyppe were dewe to the
 blessed sacrament, wolde not be so
 shamelesse as to denye the corporall
 presence of our lord, shewed hym a
 place of saynt Austayn expowndyng
Adorate scabellum pedum eius / playnely de-
 clarynge by expresse woꝛdes, that not
 onely he synned not who dyd woꝛ-
 shyppe the sacrament, but that also
 he synned who dyd not woꝛshyp the
 sacramēt with þ honour dewe onely
 to god. So that yf it were synne not
 to wurshyp it/the mater was not as
 he sayd indyfferēt to byleue whyther
 it were the very body of our lord. For
 of necessity he that woꝛshyppeth it,
 must thynke it our lordes very body,
 oꝛ ellys he conuntyteth idolotry in
 woꝛshyppynge it after suche sorte.
 wherwyth he was abalshed & sayde.

He meruayled that saynte Austayne
wolde wyte so/seyng that this ho-
nour whiche saynt Austayne named
after the scolemen (the man wolde
faine haue semed vniuersally lerned)
was not dewe to the body oꝝ soule,
but onely to the diuynyte of Chyste.
whych we sayde that this place ther-
foꝛe of saynt Austayne, shewed well
that he and all suche as alleged saint
Austayne to saye that the sacrament
was onely a sygne, lyed on hym / foꝛ
he in thys place (as the chyrche byle-
ueth) knowledgeth the sonne of god
to be naturally present there, bothe
body soule and also godhed, & ther-
foꝛe sayeth that he synneth who doth
not honour the sacrament wth the
honour dewe to god onely. Then be-
ganne he after hys olde fasshyon to
tryfle, sayenge that god was present
euery where. Then I asked whyther
bycause god was present in euery
place, he durst woꝛshyp þ post which
stode there, wth the honour dewe
onely

onely to god. The shamelesse w:che
 blusshed then ones, and stutted and
 stamered, deuplynge in the meane
 season an answere whyche was this
 at length, that he coulde not thynke
 saynt Austayne wolde wyte so / and
 yet sayd he yf it were so (& there adui-
 sed hym a p:ety whyle) a man myght
 (and after an other lyke pause) terge
 versari / but I wolle not. whyche I
 byleued not, seyng hym alreedy do y
 contrary. And therfore lamentynge
 fyrste with hym so: our old acquayn-
 taunce to se hym in that case, & pray-
 enge god that he myghte knowlege
 the treuth. I bad hym farewell. And
 thoether whyche were there departed
 sauyng one, whose labour neuerthe-
 lesse & cheryte shewed towarde hym,
 auayled nothynge, but onely to hys
 meryte that toke the payne. For this
 sole persysted styll in his vniwylful-
 nesse euen vnto the fyre, whyther he
 went, as I haue knowen and herde
 many go to the gybet, couinterfaytynge
 an

an excessiue outward gladnes, eyther
to lighten they: inward pensyuenes,
or to make they: iudges be hated, or
ellys for a glory, bycause they wolde
haue it sayd they dyed lyke men, dys-
enge in dede moste lyke desperate
wreches of all other.

Thus ye se what ende his pryde &
arrogauce, confermed wyth the de-
uelyshe flaterynge of Tyndale and
Joye with such other, not onely pray-
synge his lernynge vnto hym more
than ynough, but also wytyng that
in hym and his successe was all they:
hope and truste, hath brought this
myserable wreche vnto. whiche for
his owne sake onely that he shulde so
caste away his soule, beyng so dere-
ly bought, and destroy by the deuyls
instygacyon such good qualytees as
god had geuyn vnto hym to employe
in his seruyce, is mych to be lamed:
els I trust & dout not, almyghty god
hath permytted and suffred, ordered
also and dysposed his punishment
and

and correccyon in example and re-
 lease of many other. For both yt hath
 abated the pryde of those that wolde
 haue ben heretyques, and somewhat
 abashed these pryncypal enymies of Crist
 and his chyrche, who as saynte Am-
 brose sayth be myche more to be fered
 then suche as expressely shewe & pro-
 fesse theyr malycyous purpose and
 mynde. For these may easely be ouer-
 come or auoyded/ but the payrell is in
 suche, as agreynge with vs in y most
 parte, in some one poynte labour to
 subuerte the trouth. For these entyse
 the symple people, whiche herynge
 theym say myche that they know for
 trouth, byleue them in the rest, and so
 flyde in as yt were into the heretes of
 the vnlearned multytude. Where the
 subdayne violence of thother make
 them redounde rather then entre.

These be lyke vnto the rokes, which
 byd vnder the water, do hurte before
 they be spyed.

Agaynste the
 whych saynt Hierome was compel-
 led

led to crye out: Wolde to god thys
serpentyne generacion wolde erther
plarnely confesse our parte, or con-
stantely defende theyr owne, that we
myght knowe whome we oughte to
loue or fle. But now they hate vs
(sayth he) as enmyes, whose sayth
they dare not openly drnye.

wyth many other wordes, soze com-
playnyng of theyr deuelyshe malyce
and wylynes. From y contagvouse
infectyon of whych sorte and kynde,
I beseeche our lord for his tender mer-
cy euermore preserve vs / & sende the
y suche be, which with y corrupt sty-
king waters of theyr own diggynge,
alter and tourne y swete taste of god-
des holy and most holosome doctryne
into very dedely payson, sende theym
I saye the grace to amende / and le-
uynge of theyr owne madde inuency-
ons, with all mekenes, to herken vn-
to tholde accustomed teachyng of his
catholyque chyrch. who also longe
preserve

preserue you to his gracypouse pleasure, in bodely helth and ioye spiritual. From Ashare the fyrst day of Auguste, by the hande of faythfully your owne with my seruyce & prayer,
Germyn Gardynare.

The fautes escaped in the pryntynge of this boke.

fo. pag. li. the fautes & amēdemētes.

li.	ii. xxii.	mapster	mapsters
vi.	in margine	Anasta.	Athanasias
ix.	ii. xiiii.	oz cushynge	oz crasshynge
xii.	i. xiii.	saye.	saue
xiii.	i. xi.	wold	woll
xx.	i. viii.	threshold	thresholders
xx.	ii. xxii.	worde	orde
xx.	ii. xxiii.	mater	matyre
xxiiii.	i. xxi.	this a stone	this is a stone
xxvi.	ii. xviii. & xxiii.	Tetrame	Bertramo
xxvii.	i. vii.	Bysshoppe	Bysshoppes
xxviii.	ii. i.	knowledged	knowledge
xxviii.	ii. viii.	those	there
xxxi.	i. xx.	ys be it a	ys it be a
xxxi.	ii. xiiii.	trecke	becke

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in saynt Wyndys church yerde.

Anno a Christo nato

1534.

Cum priuilegio.